

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED BY STEPHEN COOKE. PRINTED BY NATHAN WHITING

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RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 10, 1836.

For the Intelligencer.

TOUR IN SWITZERLAND.

No. XVIII.

Zurich:—Town and Canton:—Schaffhausen:—Cataract of the Rhine.

The town of Zurich is pleasantly situated on the Limmat, just as it issues from the lake. Its situation is somewhat cramped, however,—the hills on both sides of the valley crowding rather closely upon it. The streets are narrow, irregular, and by no means as clean as they should be. The population is about 14,000. With Berne and Lucerne it shares the honor of being the place of meeting of the general Diet of Switzerland; which holds its sessions in these three cities in rotation—two years at a time in each. More attention is given here to education and the interests of literature than in any other place in Switzerland; and it boasts of having produced a considerable number of distinguished men. Among them, were the three Gessners, Lavater and Pestalozzi. It has numerous institutions of learning, and a valuable library

containing 55,000 volumes. The library is particularly rich in the departments of Theology and Classic Literature. Here we found, among other curiosities, a manuscript of Quintilian, written in the 10th century, from which the first edition of his works was printed. Here, also, we saw three Latin autographs of Lady Jane Grey, in a beautiful character. They are letters to Bullinger, written in the years 1551–3. One of the most interesting curiosities which the library contains, is a curious bas-relief of Switzerland, executed, I believe, in plaster, which covers a surface of five or six hundred square feet. On it are represented in miniature, the mountains, valleys, rivers, lakes, &c., of Switzerland, all according to their relative dimensions in height, and superficial extent, with their various outlines in exact accordance with nature. Here are preserved, moreover, a fine bust of Lavater and a portrait of the Reformer Zwingli.

There are four Reformed Churches in Zurich. The Cathedral is a heavy Gothic building;—large, but of no peculiar interest. It is very ancient. Some suppose it to have existed in the times of Charlemagne, in the eighth century; others insist that it was built by Otho the Great, in the tenth. We look upon these ancient structures of the old world, still bearing the appearance of strength and firmness, and, calling to mind our own decaying, short-lived edifices, become somewhat incredulous as to their asserted antiquity. If this is put beyond a doubt, we then begin to question whether nature herself has not undergone a change since the days of our European fathers, and become less constant, less stable and enduring. How else can it be accounted for that the wear and tear of the elements produce no visible effects;—that the proud temple resists their fierce and oft repeated attacks, and defies their severest rage: all over Europe are to be found churches that have stood from six to fifteen hundred years; and are still in common, daily use, some hardly bearing a mark of age, or a sign of decay. Evidently, buildings were then constructed for a stationary population. Ours are intended, when erected, to last but for a few, quickly passing years; for the press of a rapidly growing population, with its accumulation of power and wealth, and its change of taste and habits, will soon crowd out the old, and demand new, and more spacious, and more elegant structures. This is one of the peculiarities that strike the eye of a stranger in the old world with greatest force. Our dwellings, public edifices, and cities bear the marks of ephemeral existence—just shot up, like mushrooms, of a night, and destined to pass away as quickly and suddenly as they have sprung into existence. In the old world, on the other hand, they have the appearance of stability and continuance. They were built by generations that have long since gone by, and will serve for many generations yet to come. But this is only in keeping with every thing else. The same contrast prevails with every thing in the religious, moral, intellectual world as in the artificial and outward. Here, every thing is in progress and change; there, all is fixed and stationary. Evils attend both conditions; yet one

can hesitate but for a moment which to prefer. For although fickleness and inconstancy sometimes mark our changes, it is the spirit of improvement, which, for the most part, dictates and rules, and amelioration is, in general, the result; and the slight evils incidental to such a state of things are not to be named in comparison with those of a universal torpor and inaction.

In the arsenal of *Zurich*, are preserved many of the ancient arms of Switzerland. Among them, we saw the cross-bow of Tell;—the identical one, it is said, with which he shot the tyrant Gessler. It is about two and a half feet long. The bow is of steel, and is of about the same length as the staff or handle. It is so stiff that a small mechanical apparatus is necessary to bend it. Here are also various arms taken from the Austrians and French in different engagements and in different centuries—forming quite an interesting museum of ancient armour. The arsenal contains, besides, stands of arms for 30,000 men.

The promenades in and about *Zurich* are surpassingly rich in fine views. From a number of elevations are presented beautiful panoramas of the town, lake, river and of the rich country in the vicinity.

Zurich is the capital of the Canton of the same name. This Canton is one of the largest and most important of the confederacy. It embraces a territory of 953 square miles in extent, and has a population of 224,150. The inhabitants are of German origin and speak that language. The Canton was the first in Switzerland to renounce the Romish religion, and embrace the Protestant creed. This great and memorable religious revolution was effected mainly through the instrumentality of Zuingli. The government, till the revolution of 1830, was somewhat aristocratic in its features. The constitution was then remodeled, and the more offensive principles of the government discarded.

I had now got out of the region of Alpine scenery; and as no particular advantages were to be derived from journeying on foot, other than the superior pleasure generally in that mode of traveling, I was quite willing to join an American friend, whom I accidentally met in the breakfast room of the inn at *Zurich*, in taking the Diligence for *Schaffhausen*. We accordingly left *Zurich* at 12 M. The country through which we passed was generally well cultivated, but rather sparsely populated, and the soil was less fertile than most of the other Swiss lowlands. The villages were but few in number and small. The largest is that of *Eglisau*, which, however, contains nothing worthy of notice, but a fine covered bridge over the Rhine. Two or three miles before arriving at *Schaffhausen*, we obtained a passing glimpse of the celebrated Falls of the Rhine. We reached the town itself at 5 o'clock, and, after taking a hasty dinner, walked back to the Falls. The river, which is here about 150 yards in width, pours down a descent of 70 or 80 feet, by four, and in some parts of the stream, five successive falls. The whole effect was indeed fine; but in sublimity and grandeur, the cataract came very far short of the anticipations which I had been led to form from the description of travelers. The stream descends in three divisions. In the course of the fall, it strikes against two steep peaks of rock which rise out of its bed, and lash it into the most furious rage. This is one of the most striking peculiarities of the fall; the wild and boisterous fury of its descent occasioned by the rocks which lie in its way. Another peculiarity is, the singular variety of hues which are here intermingled in the greatest beauty. The color of the stream itself is a rich green; of the foam upon its surface, a snowy white, and of the spray above a delicate purple. The soft mellow light of a sunset sky falling directly upon the foaming waters and reflected back to us in these intermingled hues gave it a beauty and charm unequalled and altogether indescribable. The contrast of these different features, the fierce demoniac rage below, and the soft heavenly radiance above added

inconceivably to the effect. The hour, the position in which we stood, beneath a high bank which threw in deep shade over us, contributed also to heighten the charm. Altogether it was a scene of surpassing interest. The effulgence of a sunset sky resting on the face of the foaming, spray-decked waters; the heavy shadow of our own position, and the reverberated roar of the cataract along the high banks of the river, these were its ingredients—its prominent features. We lingered till the richly variegated hues of the cataract, becoming fainter and fainter, at last, melted into the deep shadows of night, and then groped our way back to the town. The inspiration of the scene we had left, still followed me, and I praised God for the wonders of His works. "The Lord sitteth upon the flood; yea, the Lord sitteth King forever! Give unto the Lord the glory due unto His name. Sing unto the Lord; for He hath done excellent things: this is known in all the earth."

I left *Schaffhausen* the next forenoon at 10 o'clock. The few hours before leaving, I spent in visiting the different parts of the town. The appearance, generally, is gloomy and uninviting. It is built on very uneven ground. The streets are irregular, and though paved, not neat or clean. The buildings, as in other European towns, are crowded together in the closest manner, without yards or gardens. They are very deficient in neatness and taste. There are no public edifices of interest. The population is 7,000. It is the capital of the Canton of *Schaffhausen*. This Canton is one of the smallest of the confederacy, its superficial extent being but 115 square miles. The population is 28,000. They speak the German language. The government is democratic. The religion established by law is the Reformed. A very few Catholics reside within its limits. Indeed, the number of Catholics is increasing by immigration in all the Protestant Cantons. In consequence of the thriftlessness of the Romish Cantons, the inhabitants are compelled to go abroad for subsistence. And among the enterprising Protestants, abundance of employment is to be found. To them, the poor, degraded, indolent Romanists go to become "hewers of wood and drawers of water" to the despised and cast-off heretics. This is another contrast not very favorable to Romanism; as judged by its tendencies and effects. How long shall it be before the blinded, deluded victims of Romish oppression shall be made to see their delusion and be led to throw off the yoke which is grinding them to the dust—degrading them temporally, and ruining them eternally. May the God of truth and mercy hasten on the day of their emancipation!

For the *Intelligencer*

THE ASCRIPTION OF ANGER TO GOD.

Some would have it that God is entirely without passions. According to their notions, it would seem, that the Divine mind is like the face of a well polished mirror, or the bright expanse of a smooth sea, remaining for ever, in imperturbable repose. They say he has established natural laws which evince His displeasure at sin, and warn the sinner of coming indignation; but that as for Himself, He has, in strict truth, no feelings on the subject. He treats men as though He had feelings and emotions, while in fact, He really has none.

We do not propose to say all that might be said on this topic; but hope the following remarks may induce others to reflect for themselves upon the subject. It is one of deep importance; for it touches the character of God. His character is a pattern to the universe; it is the model on which the character of every rational and accountable creature ought to be formed; and the fact, that such sentiments as the above are entertained concerning it, is reason sufficient, why we should investigate the subject with all the attention we can command.

It will be argued on all hands, that agreed may be ascribed to the Deity, in one or more senses. In a sense

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merely figurative; in a bad sense; or in a good sense. If in a sense *merely figurative*, then He is destitute of feeling; if in a bad sense, then He has feeling, but it is malicious; and if in a good sense, it is not malicious, but benevolent, and worthy of His holy and perfect character.

That anger is ascribed to the God whom the Bible reveals, in the sense of malicious feeling, no devout person ever supposed. He who adopts such an opinion, must be a man without God, and without hope in the world.

But for the opinion that anger is ascribed to the Deity, in a sense *merely figurative*, there are many advocates; some who know what they are doing, and others, who do not. Some take this view of the subject in order to divest the Deity of all *personal* concern in men or things. They know what they are doing. They wish to eat, drink, and be merry; and to quiet conscience, they make a God for themselves, a deity who does not disturb their carousings, nor interrupt their guilty pleasures. Others take the same view, in order to prove the perfections of God. These are they who do not know what they are doing. They conceive that if anger in any sense, be ascribed to God as a *real* state of mind, he must be imperfect; he cannot, they think, be angry at sin, and yet be a perfect Deity. Their object is to clear his character from this supposed aspersion; and they argue in the following manner: certain members of the human body are, in the Scriptures, ascribed to the Divine Being; but it cannot be supposed that He is actually possessed of them, for that would be to suppose Him imperfect. So is anger ascribed to God; but it cannot be supposed He is, in any case, really angry; for that would be to suppose Him imperfect; therefore, the ascription of wrath to the Deity, like the ascription of particular members of the human body, must be in a sense *merely figurative*.

To this reasoning we are compelled wholly to object. It transforms the Deity to a mere statue; it robs Him of moral character, and even strips the Bible of every particle of sense. For if God's wrath be mere figure, then God's love and mercy and patience and justice are mere figure for the same reason, and by the same law of interpretation. For example: the Bible says, God is angry with the wicked; but this, according to those against whose reasoning we argue, is *merely figurative*: i. e. the strict meaning of the words "God is angry with the wicked," is, God is *not* angry with the wicked. Carry this out. The Bible says, God is full of compassion; but this is *merely figurative*. God is merciful; but this is *merely figurative*. He is just; that is mere figure. He is love; it is *merely figurative*. In this way we prove that God has neither compassion, nor mercy, nor justice, nor benevolence! His moral character is gone; and the principles of interpretation are gone; and the Bible is become an allegory, which every fanatic, and every impostor, and every heretic, may interpret as he pleases!

And is the Bible to be sacrificed thus? It is our rule of life and manners. It is the pillar of the world's safety. We hang our hopes of immortality upon it. If we part with the Bible we part with our birthright; we part with our knowledge of God; we part with the blessed and heart-sustaining assurance that we are the objects of His kind providence and love! How shall we preserve these, but by preserving the Bible? and how shall we preserve the Bible, but by preserving the principles of interpretation? If these go, the Bible goes with them; if ye bereave me of my Bible, then *I am bereaved*.

But we most gladly abandon this fearful view of the subject, for another, which does less violence to our hopes and feelings, and, as we think, vindicates in a loftier tone, and by a stricter logic the sublime perfections of the Godhead.

This view is at hand. It ascribes anger to God, *not* in a malicious sense—not in the sense of those fickle and capricious passions that ebb and flow in the fluctuating and perturbed bosoms of men; but in another sense—one

equally as real, and as fully supported by correct usage. It ascribes anger to Him in the sense of a holy and just indignation at sin—which is surely a benevolent feeling in the Divine mind; for it guards and secures the happiness of the universe. Anger in this sense is ascribed to God as a necessary part of His moral nature. He is a perfect moral being, if He is any thing; He must therefore hate sin. For Him to hate sin, is for Him to prefer holiness to sin; and if He did not, His moral imperfection would be discovered; and, as a matter of course, his government instantaneously and for ever dissolved. It could not subsist!

Let it not be supposed that anger in the sense of a holy indignation at sin, casts any aspersion on the Divine character. When our civil law is grossly violated, do we reproach the upright and patriotic judge who feels indignant? Do we call the parent wicked and malicious, who loves his child, while yet he hates the crime? Never; and may not the *Judge* and *Parent* of all the earth do right? Let no man think worse of his Maker, than he does of his fellow man, in similar circumstances.

That this is the Bible view of the ascription of anger to the Deity, there can be no doubt.

"The Lord heard the voice of your words and was wroth," says Moses; and adds, "the Lord for your sakes was angry with me." Aaron made a golden image, and "the Lord was very angry with him to have destroyed him." Said the spirit by the voice of Jeremiah—"Shall not my soul be avenged on such a nation as this?" And David said: "*God is angry with the wicked every day.*" Jehovah has written on the first Table of the moral law, "*I am a jealous God.*" What are we to understand by such language?—that God has no feelings?—that He is wholly indifferent?—that He regards sin no more, than does a statue of marble?—that He is as unconcerned at the transgression of His holy law, as is some eastern emperor at the dishonesty and crime committed on the side of the globe opposite to that, on which his own capital stands? No! No! The Bible did not intend to excel thus in the art of deceiving. It declares in almost every form of expression, that God is angry with the sinner, and who, that receives the Bible as the word of God, is it at liberty to affirm or teach that he is *not*?

To say that God has no real feelings against sin, is to raise up from the dust the God, without passions, of the infidel; it is to resuscitate the long forgotten Deity of Epicurus,—a deity too insensible to feel, too idle to think, and too careless either to reward the good, or punish the wicked; it dethrones the *true* God, and elevates in his stead the motionless, passionless deity of the indolent Hindoo—a God as entirely without feeling and emotion, good, bad, or indifferent, as is a polar iceberg! and what sort of deities are these to govern a moral universe? They are no gods. We obey them not.

The great error of those, who say that God has no feelings, takes its rise in the mistaken notion that He cannot hate sin, and yet be a perfectly immutable and holy Being. But is it not plain, that if He be mutable when He *hates*, He must be mutable also, when He *loves*? and does it not commend itself to our understanding, that God, as a perfect moral Being, must abhor sin to prove Himself holy? It is of no avail to say, if anger in the sense above defined be a real state in the Divine mind, God must be imperfect; for it is evident, that if it were *not*, His moral imperfection would be abundantly manifest to the universe, and His throne overturned the same hour. Is it said, if the Deity be truly the subject of anger, He must be unhappy? Then to compare great things with small; how much would the waters of the ocean be diminished, if you were to lift, from their immense surface, as much as would adhere to the point of a needle? Or how much poorer would the proprietor of one hundred millions be, if there was taken from one of his guineas a particle as small as those that float on a stiff-beam? Or what general, on the eve of a great battle, on

which the happiness of millions depended, would feel his happiness impaired by being obliged to punish a single deserter, who had conspired to take his general's life and give victory to the enemy? Who does not know that it is the eve of such a battle! The Lord of hosts Himself is leading forth His armies to victory! The happiness of a boundless universe is at stake! The sinner betrays his God! Think you, will the perfect blessedness of an Infinite Being be dwindled down to misery, if He abhor the base traitor, as an independent and holy Jehovah ought to abhor all, who subvert His throne, and plot conspiracies against His life, and the happiness of His universe? I tell you nay; if He could feel complacency towards such traitors, He might be unhappy, but not till then.

With holy reverence does it become us to speak of the great and fearful name, the Lord our God. We cannot find Him out to perfection. Into the awful secret of His mind, no created spirit shall ever penetrate. Myriads of intelligences, higher than *we*, surround Him; but they stand afar off, gazing on His glory, but presuming never, with presumptuous hand, to uncover the sacred mysteries of the Great Unknown! Let us, who are of inferior mould, draw near with trembling. His imitable perfections are beyond our ken; but we must believe Him, as He has revealed Himself to be—a God hating sin, and loving righteousness; a God angry with the wicked every day.

OBITUARY.

DIED—at Somers, Conn., Aug. 17th, 1836, Rev. Ambrose Edson, in the 39th year of his age.

This servant of Christ has fallen, in the midst of usefulness, and gone to an early grave. When death invades the sanctuary, and removes an excellent minister to the land of eternal silence, it is not strange that the Christian's bosom heaves with deep sorrow.

Though the early removal of this servant of the Lord, from his earthly labors, is a deeply afflictive event to the community, as well as his bereaved family and relatives; yet we have reason to rejoice, in his release from severe and protracted sufferings, and entrance upon eternal rest in heaven. Though he was highly useful in the Church militant, yet we believe he has been removed to a sphere of greater usefulness, in the kingdom of everlasting glory.

When he was about eighteen years of age, he became a hopeful subject of renewing grace; and from that time his mind was strongly inclined to the work of the gospel ministry. He rested not, until he commenced the preparatory studies. He received his Theological education at the Seminary in Princeton, N. J. Soon after receiving licence to preach the gospel, he was ordained over the First Trinitarian Church and Society in Brooklyn, Conn. He was subsequently installed over the Third Congregational church and society in Berlin, Conn. Declining health, occasioned by his great and incessant labors in the work of the ministry, obliged him to retire from his pastoral charge, and commence the work of an author. His labors in the ministry were blessed with several special seasons of revival. He was instrumental in the hopeful conversion of many souls. He has left a lasting memorial in the hearts of the people with whom he labored as a minister, and will continue to live, in their affectionate remembrance.

During the decline of his health, till within a few months of his decease, he sent forth into the community, several publications, which have been well received, and will exert an influence upon the world, calculated to lead sinners to repentance, which, we believe, will be felt by unborn generations. When he could no longer wield the pen for the promotion of Christ's glory, the advancement of piety in the church, and the conversion of sinners, it was a severe trial to him. It cost him a powerful struggle, to relinquish his useful labors. For five

months, he was unable to speak a loud word. He would have said much more, during his languishment, had it not been for the loss of his voice, and the difficulty of utterance. But during the whole of the time, his soul rested on God,—was calm and peaceful. The "peace of God" seemed "to rule in his heart." "Worlds," said he, "would not tempt me to part with the enjoyment I experience, in leaving my family, and all my interests in the hands of God." With cheerful resignation he committed all into the hands of his heavenly Father. During the whole period of his languishment, sweet, and constant peace pervaded his soul. For a long time previous to his death, it is believed that no cloud passed over his mind. He was patient and submissive. He felt the influence, and exhibited the power of that gospel, which he so successfully preached to others. He looked forward to the time when he must exchange worlds, with the utmost composure. He reposed entire confidence in his heavenly Father. "Had I a blank card," said he, "I should be willing to have God write my destiny upon it as he pleased." He seemed also to have a deep and abiding sense of his unworthiness as a sinner. He said "it would be right, should he be a cast away." "That if saved, it would be through the mercy of God." When asked by his beloved partner, what should be done with their children, he said "I do not know; I must leave it with Providence to decide." Concerning his only son he said, "were he pious, I know what I should wish to have done with him." When she remarked "that a double weight of care would rest upon her"—He replied, "Remember what brother L. said, about that *cutting care*. You must not indulge that *cutting care*; perform present duty, and leave the rest with God." A few days before his departure from the scenes of earth, as he was rapidly sinking under his disease, his wife, who watched over him with the utmost fidelity and tenderness, asked him if he could compose his mind, so as to pray daily. He replied, "O yes: many times a day,—I feel that I have communion with God, every day." "When with my eyes shut, I am thinking of the glory of God, and the blessedness of a future state, I often feel that there is nothing to hinder my flying away." "O! it seems as if eternity would be too short to praise God enough. O! to bask in the eternal sunshine of God forever!" The last day of his life was spent in extreme suffering. When it was remarked to him, "that our Saviour suffered so much for our sins, that it drew forth great drops of blood, and that his sufferings were not like those," he replied, "O no: these are not the sufferings of Gethsemane."

A few hours previous to his death, he took leave of his beloved family, in a most tender and affectionate manner. When his youngest child, a little girl two years old, came to him in his distress, and with affectionate concern said, "dear father;" he reached forth his hand, took hold of her, and with a placid smile, said to her, "Father's dear daughter; the blessing of the God of Jacob rest on you, my child.—Yes, God will bless you,"—and casting a look of melting tenderness upon his beloved wife, continued, "He will be the Father of the fatherless, and the God of the widow." In a similar manner he bade an affectionate farewell to his other children; charging them to repent of sin, and prepare for heaven,—and also to other friends around him, thanking them most affectionately for all their kindness. He then took his companion by the hand, and tenderly reminded her of that precious passage of scripture, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." He then closed his eyes, and clasped his hands, and seemed to be in prayer. The scene was truly overwhelming. Soon after, the inquiry was made to him, "Have you the presence of the Saviour?" He replied, "Yes, O how I wish I could talk." His mind was clear, and bright, during the last conflict

and sweet peace pervaded his soul. As his dissolution approached, he was asked if he was sensible of his nearness to death;—he said "Yes." "Does all look bright before you?" "Yes." About fifteen minutes before he died, his distress seemed to abate and he turned over upon his side, and sunk calmly to rest, upon the bosom of his Redeemer. "Mark the perfect man, and behold the upright, for the end of that man is peace." Who, in view of the closing scene of this excellent man's life, does not exclaim, "Let me die the death of the righteous, and let my last end be like his."—*Con. Obs.*

A CONFESSION OF ROUSSEAU,

A PHILOSOPHICAL UNBELIEVER.

I confess that the majesty of the scriptures astonishes me. that the sanctity of the gospel speaks to my heart. View the books of the philosophers with all their pomp, what a littleness have they when compared with this! Is it possible that a book, at once so sublime and simple, should be the work of men? Is it possible that he whose history it records, should be himself a mere man?—Is this the style of an enthusiast, or of an ambitious sectary? What sweetness, what purity in his manners! what affecting grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what delicacy and what justness in his replies! what empire over his passions! Where is the man, where is the philosopher who knows how to act, to suffer, and to die, without weakness and without ostentation? When Plato paints his imaginary just man covered with all the ignominy of guilt and deserving all the honors of virtue, he paints Jesus Christ in every stroke of his pencil! their semblance is so strong that all the fathers have perceived it, and that it is not possible to mistake it. What prejudices, what blindness must they have who dare to draw a comparison between the son of Sophroniscus and the son of Mary! What distance is there between the one and the other! As Socrates died without pain and disgrace, he found no difficulty in supporting his character to the end, and if this easy death had not shed a luster on his life, we might have doubted whether Socrates with all his genius, was any thing but a sophist. They say that he invented morality. Others before him had practised it, he only said what they had done, he only read lessons on their examples. Aristides had been just before Socrates explained the nature of justice. Leonidas had died for his country before Socrates made it the duty of men to love their country. Sparta had been temperate before Socrates praised temperance. Greece had abounded in virtuous men before he defined virtue. But where could Jesus have taken among his countrymen that elevated and pure morality of which he alone furnished both the precept and example! The most lofty wisdom was heard from the bosom of the most furious fanaticism; and the simplicity of the most heroic virtues honored the vilest of all people. The death of Socrates, serenely philosophizing with his friends, is the most gentle that one can desire; that of Jesus expiring in torments, injured, derided, reviled by a whole people, is the most horrible that one can fear. When Socrates takes the poisoned cup he blesses him who presents it, and who at the same time weeps. Jesus, in the midst of a horrid punishment, prays for his enraged executioners. Yes, if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God. Shall we say that the history of the gospel is invented at pleasure! My friend, it is not thus that men invent, and the actions of Socrates, concerning which no one doubts, are less attested than those of Jesus Christ. After all, this is shifting the difficulty instead of solving it, for it would be more inconceivable that a number of men should forge this book in concert, than that one should furnish the subject of it. Jewish authors would never have devised such a

manner and such morality, and the gospel characters of truth, so great, so striking, so perfectly inimitable, that its inventor would be still more astonishing than its hero.

A PARTING GIFT

TO A CHRISTIAN FRIEND.

This is the title of a beautiful little book published by Messrs. Van Nostrand & Dwight, of New York, from a London edition, and for sale by our booksellers. It is made up of selected short pieces of prose and poetry upon these three general subjects:—The Sentiments of Parting Friends; The Pleasures and Sorrows of Memory and Association; The Consolations of those who are separated. We think it is well adapted to the object for which it was designed: which is denoted by its title. We quote at present a single extract.

Farewell to the land of my birth,
Farewell to the friends of my heart,
Farewell,—though we meet not again upon earth,
Never circle again round the dear social hearth,
Your memory ne'er shall depart.

When far distant I think of you all,
When I muse on my own native land,
When the tears of regret and affliction may fall,
O'er hope shall my spirit and courage recall,
And my heart shall be stayed on my God.

The hope that in his blessed land,
A birth-place far better than this,
We may yet meet again, and in one happy band,
Encircling the throne of our Father may stand,
And dwell in the fullness of bliss.

LETTER

TO THE REV. S. S. JOCELYN,

of the Executive Committee

of the American Anti Slavery Society.

Dear Sir,—As it is no secret that you are the author of the communication in the Religious Intelligencer of August 6th, animadverting on a sermon preached by me in my own pulpit not long before, you will not hold me guilty of any impropriety in addressing my reply to you by name. My reason for so doing is, I wish your readers and mine to understand that the sentiments of your article are the sentiments not of an obscure and irresponsible individual, but of one who stands high among the recognized and official leaders of the Anti Slavery Agitation in this land.

I begin by sketching the outline of the sermon on which your strictures are offered.

In the progress of a series of sermons on the Decalogue, it so happened that on the Sabbath evening after the fourth of July, the eighth commandment was the subject next in order. Our customary annual contribution in aid of African Colonization, not having been received, I announced my intention to ask for it that evening, and at the same time to discuss the eighth Commandment, "with a special reference to property in labor." The train of thought in the discourse, after a brief introduction, was as follows.

1. *Labor is a commodity, bought and sold like any other article of value; and as such it is to be regarded in this discussion.*

2. *By a law of nature, labor is the property of the laborer.*

3. *This law is sometimes suspended in appearance, when it is not suspended in fact. In the case of the child, whose labor till a certain specified age is always at the disposal of his parents, there is no violation or suspension of this law. The relation which involves this subjection of the child's labor to the control of the parent, is insti-*

tuted by the author of nature for the benefit of the child; and all the child's labor is a most inadequate compensation, not only for the benefits which the child receives, but even for the labor and expense which the parent bestows. So in the case of an apprentice whose labor is the property of his master,—his labor has been sold to the master for a consideration. So in the cases of an insolvent debtor, "held to service" by the laws of some countries for the benefit of his creditor—of a pauper in the work-house—of a criminal in the penitentiary:—the law in taking possession of the labor of these men, takes it because it is theirs, and not because it is not.

4. *This law of nature, by which labor is the property of the laborer, cannot be set aside without the violation of natural right,—which is sin.* Suppose a statute were enacted to prevent laborers here in Connecticut from getting a fair equivalent for their labor,—fixing a low tariff of prices for the various kinds of work, twenty-five cents a day for agricultural laborers, fifty cents a day for mechanics,—and compelling the laboring man to give his labor for those prices;—that would be sin. It would be, the State stealing from one class of its citizens to give to another class. Or if instead of a statute enacted by the legislature, there is a combination among employers to bring down the price of labor, and by the terrors of starvation, to coerce the laborers into submission,—the same sin is committed, the laboring men are plundered. Nor is the sin materially different when the combination is on the other side. The combination of laborers, to raise the price of their labor above its real and natural value in the market, is just as much a violation of the eighth commandment, as the combination of employers to bring down the price below its real value.

5. *The right of the laborer is not a right to all that may seem to be the RESULT of his labor, but only a right to the VALUE of his labor.* The masons, the carpenters, the painters, and the hod-carriers, by whose united labor a building has been erected, have no right to demand the building itself as theirs, on the ground that their labor has created it. The architect by whose genius and judgment it was planned—the contractor or master builder by whose sagacity and ceaseless attention the workmen were so superintended and directed that their labor became profitable—the capitalist by whose funds the materials were provided, and the laborers and their families were fed and made comfortable during the progress of the work—must all come in for their share in the value which has been created.

6. *The value of labor is not subject to arbitrary regulation by human arrangements, but is determined, just as the value of every other commodity is determined, by laws existing in the nature of things.* The value of labor is just what the labor can be sold for in a fair and open market. It is determined chiefly—as the value of other commodities is determined—by the ratio between the demand and the supply. Legislation and combination can affect the price; but neither legislation nor combination, nor both together can directly change the value. If any are not prepared to perceive the truth of this proposition, it can only be said that this is not the place to discuss the laws by which the relative value of commodities is governed. Those who cannot see how the world turns round can believe that it does turn round, because the proposition is testified to them by men worthy of credit. So of this proposition.

These views (it was remarked,) help us to one illustration of the moral character of the system of Slavery existing in the United States, and may at the same time enable us to discriminate between the moral character of the system and the necessary moral character of individual masters of slaves.

The SYSTEM is one the theory of which, annihilates the property of the laborer in his own labor. It declares respecting two millions of the inhabitants of the land, not only that their productive agency shall not be

at their own disposal, but that the exertion of their faculties shall in no wise redound to their advantage. This is simply stealing. The system is a system of rapine.

The INDIVIDUAL MASTER of slaves, on the other hand, may regard his slaves as having a right to the full value of their labor, and may actually treat them in that respect and in every other respect according to the law of love. This is not impossible to be supposed, nay it often actually occurs.

The whole guilt of the system then, does not in all cases come down upon the individual master. To insist that it does, is to outrage common sense, and to do violence to the Scriptures.

All who uphold the system, all who, by any voluntary agency, hinder the abolition of the system, bear the guilt.

Those who bear a suitable testimony against the system, and use their influence, as they have opportunity, to enlighten and reprove the oppressor and to relieve the oppressed, are clear from this sin.

It is no news to you that I feel myself sacredly bound to testify, on all fit occasions, against the system of slavery allowed in these United States, and against the innumerable crimes which necessarily grow out of that system. Nor is it news to you that I feel myself equally bound to testify on all fit occasions against the system of disorganizing principles and reckless agitation, with which you are connected as a leader of the American Anti Slavery Society. In pursuing this course, I am so unfortunate as to put myself between the opposing fires of two furiously contending parties, and to make myself equally obnoxious to both. Southern lovers of oppression hate me, and if they had me in their power, would hang me, as an abolitionist. Anti Slavery agitators pour out their wrath upon me as "an ecclesiastical defender of slavery." I look upon both parties as in the wrong; and by all my obligations as a citizen, and as a teacher of christian truth and duty, I am bound to resist them both with all the weapons of my warfare.

When I speak of the 'disorganizing principles' of the Anti Slavery agitators, I do not mean such principles as that slavery is sinful and ought to be abolished, or that all men have an equal right to the protection and benefits of government, or that all men ought to do to others as they would that others should do to them. I mean such principles as these—the principle that *all the laws by which slavery is recognized and upheld are, in the sight of God, null and void*:—the principle that the degraded and barbarous black population of the South ought to be "immediately enfranchised," without regard to probable or certain consequences, and without inquiry concerning their fitness to partake in the responsibilities of equal citizenship in the republic:—the principle that *every man who sustains the relation of a master of slaves, is to be instantly excluded from the gospel ministry and from the companionship of Christians, without inquiring how he came in to that relation, or how he is performing its duties*: and finally, the principle that *the property to ship of the soil throughout the whole slaveholding region, belongs in equity to the slaves*. No principles more revolutionary, or more directly at war with the interests of society, are inculcated by any party, political or religious, among all the parties that divide and agitate the land. Such is my serious conviction.

So when I speak of the 'system of reckless agitation' with which you have connected yourself, I do not mean the discussion of the injustice and impolicy of slavery,—nor the effort to enlighten the public mind by the press,—nor the demand that slavery be abolished,—nor the raising of funds by voluntary associations to pay for printing and circulating books and papers,—nor the combination of efforts to raise the free colored people from their intellectual, moral and social degradation. But I do mean such proceedings as the attempt to put down prejudice by defiance and irritation; and the attempt to excite the colored people by continually telling them of

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their injuries and their rights; and the attempt to coerce every benevolent association, and every literary or theological institution into some sort of auxiliary relation to the Anti Slavery Society; and the attempt to stir up pupils to contend with their instructors and to denounce them; and the attempt to make the people of New England believe that their ministers are in favor of slavery; and the attempt to thrust in some itinerant lecturer into every parish, and into every pulpit, in violation of ecclesiastical order, and in contempt of the feelings of pastor and people, wherever a factious minority can be found to demand his admission, and to enforce the demand with threats of displeasure and secession. In short, I mean that whole policy which seems to proceed on the idea that to abhor and execrate slaveholders is the chief end of man, and which seems to regard every interest in the church and in the commonwealth, as of no more weight than a feather, in comparison with the great object of getting subscribers to the Anti Slavery constitution. If some such policy as this is not characteristic of your Society, then I have much mistaken the spirit and scope of its proceedings.

Do not suppose that I regard all the friends or members of the Anti-Slavery Society as distinctly entertaining the principles, or as intending to uphold and carry out the policy, of which I have spoken. On the contrary I know that many of these men deplore, as truly as I do, the violence and recklessness of this system of agitation. By some such men I have been more than once solicited to join your Society for the sake of helping to reform its operations. I know too that many Anti-Slavery men repudiate with horror the agrarian and revolutionary principles above mentioned. Particularly I have supposed, heretofore, that the principle which makes over the soil of the Southern States to the slaves as their just inheritance, was probably peculiar to Mr. Garrison and those who receive all their faith from his dictation. Till I saw your formal vindication of the principle, I did not suppose you capable of entertaining it. But when a minister of the gospel, and that minister a leading member in the Executive Committee of the American Anti-Slavery Society, seriously undertakes to vindicate such a principle, it is time to think of it.

The passage in my sermon in which I adverted to this principle, was in the illustration of the fifth proposition, namely, that the right of the laborer is not a right to all that may seem to be the result of his labor; but only to the value of his labor. I had in my eye the agrarianism of the day, which teaches the operative to believe that all wealth comes from his agency alone; and that therefore every thing which other men get is so much unjustly taken from his earnings. I adverted to the erection of a building as an instance of the creation of value; and I thought I made it clear that the value created is not the product of manual labor alone, but the product of the concurrent action of capital, intelligence, and enterprise with labor. At that moment the extravagant and inflammatory doctrine preached by William Lloyd Garrison to "the free people of color in Philadelphia, New York and other cities," flashed upon the mind of the speaker. "Look at this false principle," I exclaimed without a moment of premeditation, "as it has been applied to one particularly agitated subject. I know the man who in addressing assemblies of colored people, has told them that the whole southern country belongs of right to the blacks, inasmuch as they have paid for it over and over again with their painful toil. What right has such a man to complain, if he finds himself denounced as an incendiary? If a man harrangues the crew of a richly freighted vessel, and tell them that all this wealth has been procured by their toils and exposures, and that on its arrival at port it will pass unjustly into the hands of a man who has taken his ease at home, while they have been toiling and suffering on the deep, and urges them therefore to take it as their own—what right has he to

complain, if he finds himself hung up on the yard-arm?"

You complain, not that Mr. Garrison was misrepresented, but that the tendency of this language was to "excite mobs against abolitionists." I deny that my language had such a tendency. The man who undertakes to reduce agrarianism to practice on board an East-Indiaman, is hung upon the yard-arm not by Lynch-law, but in the regular course of justice. Mr. Garrison and Mad. Darusmont have a constitutional right to propose and discuss whatever theories they please for the more equitable division of property;—while they confine themselves to theory, they are only liable to be denounced as incendiaries; but the moment any man attempts to reduce such theories to practice, there is no need of mobs to counteract the proceeding, the court, the jury, the sheriff are sufficient.

Your main argument in vindication of the principle, seems to be this. The planter, by means of the labor of his slaves, becomes the producer and possessor of great wealth; therefore the wealth produced belongs to the slaves. You say that in the new States, "a good set of hands will raise enough cotton in three years to pay for the entire investment of their purchase, and the whole plantation land." You say that the land which costs \$1000, requires for its cultivation, slaves to the value of \$3000. You infer that if the profits of the concern at the end of three years, pay for the whole investment; then the labor of the slaves has not only repaid the \$1000 which the land cost, but also the \$3000 which the slaves cost;—so that at the end of three years the slaves have not only acquired an equitable title to the plantation, but have furthermore brought their master in debt to them to the amount of three times the value of the plantation.

Permit me now to ask, what is this argument, more than a reiterated assertion of the principle—the agrarian principle—that the labor of human hands is the only productive agency, and that therefore all the wealth in society belongs of right to the operatives. Permit me peremptorily to deny this principle. I deny that the wealth produced on a cotton plantation is produced solely by the labor of the slaves. The soil produces something. The capital employed in the shape of buildings and other improvements, in the shape of implements, machinery, &c. produces something. The intelligence, enterprise and skill of the manager, produces something. You see then that the wealth produced on the plantation, results from the concurrent agency of land, capital, good management and manual labor. Your whole argument then is good for nothing. If you ask what the land—the capital—the management could produce, without the labor; I ask in reply, What could the labor do without the land, without the capital, or without the intelligence and enterprise that directs it?

I was told a few days ago that you and several other gentlemen have gained within a year, \$50,000 each by buying and selling "city lots" in New Haven. The story is no doubt exaggerated; but it is not incredible, and if it were true it need not imply any thing dishonorable on your part. Suppose then that the story is true; what does it amount to? Simply to this. You buy one man's potato-patch, and another man's corn-field, and another's cow-pasture, and hire a few laboring men to take away the fences, to do the ploughing and digging by which new streets are laid out, and to plant a few elms and maples; you hire some other person to make a lithographic map;—and behold! you grow rich faster than a cotton-planter. Suppose now the plea should be set up by the operatives who pulled down the fences, and graded the streets, and planted the trees, and staked off the lots, on your several purchases, and by the mechanic who made your lithographic maps, that all this "production of wealth" resulted simply from their labor, and that the \$50,000 belongs of right to them. What would you think

of such a plea? I should think that they were arguing with you on your own principles. If the report to which I have referred is not altogether a fabrication, I cannot but think that you will soon be too rich to teach agrarianism.

Another argument you derive from the practice of letting out a farm on shares, which is common in some parts of the country; and you ask, How soon, if half the products of the plantation were given to the slaves, would the slaves possess more than the value of the plantation itself? I answer, The man who takes a farm on shares, in any part of the country, is not a mere operative, but a farmer; he must bestow upon the farm something more than his physical strength; his prudence, his knowledge of business, and his economy and skill in management, must be brought to bear very effectually, or he will be turned out starving and shiftless at the end of the first year. If there are plantations at the South, the whole management of which is committed to slaves, the owners having no more concern with them than the northern capitalist has with a farm which he has leased to a good farmer; there certainly your reasoning admits of a cogent application.

You seem to frame a third argument upon the fact—which I will presume to be correctly stated—that in the city of New Haven, the amount paid for labor every five years, exceeds the value of all the real and personal estate in the city. From this you would have us infer that every five years of labor on the part of the slaves, is not only equal in value to the whole wealth, moveable and immovable, of the slave holding region, but actually gives the slaves an equitable title to the possession of all that wealth. In illustration of the nature of this argument, I suggest the following considerations.

1. A similar statement might be made respecting the amount paid for rent, for interest of capital, for insurance, and for the support of government. What is paid for these objects would buy out the city as often as once in ten years. These things are as necessary to society as manual labor; and the gross revenue of the South is as truly liable to pay the charge of these things as it is to pay the wages of labor.

2. Another parallel statement might be made respecting expenditures for the sustenance of the population.—The wealth consumed in the families of New Haven would be sufficient, if not consumed, to buy the whole city probably oftener than once in five years. Yet though the value of the whole city is thus eaten up once in five years, the city itself remains unconsumed, nor is it made over to the farmers and manufacturers in payment for food and clothing.

3. In like manner, though the amount paid for labor every five years equals the total wealth of the city at any given moment of the period, the real estate and the accumulated capital do not pass into new hands so often. Capitalists and operatives do not change places quite so frequently even here. The lands, houses, ships, stocks, &c. are owned from year to year, and from one fifth year to another, by substantially the same body of men. Death makes some changes, misfortune some, enterprise and skill in business some; but the body is not cast down at the end of five years and another body put up in its place.

What then becomes of the wages of labor? By far the greater portion goes to feed and clothe the laborers and their families, to pay for the occupancy of the houses they live in, to pay for medicines and medical attendance when they are sick, and to pay their part of the expenses of government. A much smaller portion goes for articles of luxury and enjoyment, for the education of their children, for the support of religious institutions, and for works of charity. Another small part is accumulated by a few to provide against future misfortune and the dependence of old age, and by still fewer with the design of transferring themselves from the class of operatives to the class of capitalists.

5. There is, if I mistake not, a fallacy in your statement. You speak of "artisans and others" as those whose labor every five years equals in value the whole wealth of the city. But do you not overlook the fact that the laboring artisan receives pay not for his strength only but also for his skill? The carpenter earns more than the mere wood-chopper. The mason earns more than the carrier of mortar. The engineer on a rail-way, earns more than the Irishman who only digs. The engraver of bank-notes, earns more than the house servant. Such is the difference between mere labor, and labor combined with skill. And what is the labor of slaves? Here and there one is a rude carpenter or blacksmith; but the great body of them perform no labor involving mechanical skill of any kind. The mechanics of the South, as I understand the matter, are generally white men.

6. The claim of the slaves for wages is to a very considerable extent liquidated from year to year. In other words, they do not work entirely without compensation. The interest on the first purchase of the slaves, is the least part of what the planter pays for labor. If the master chooses to do, as I once heard you publicly declare that the late Wade Hampton of South Carolina was wont to do—if he calculates on using up his stock of slaves every five years, and on renewing his stock by purchase, he will of course expend very little upon his slaves for food, clothing and other necessities. But all planters do not adopt such an economy. Those of them who are influenced by some sense of humanity, provide for their slaves comfortable houses, and comfortable raiment, and wholesome and sufficient food, and proper medical aid in sickness. These things are provided not only for the laboring slave, but for his superannuated mother or father whose labor has now no considerable value, and for the little children that multiply in his hut so rapidly, and of whom some four or five perhaps do absolutely nothing. In other words the entire living of the slave population is to be set off against their claim for wages. The living of a single able bodied slave, may be a trifle in comparison with the value of his labor. But the living of the entire slave population taken as a whole approaches at least to an equality in value with their labor taken as a whole.

I am not endeavoring to make out that the enslaved population of the South have no claim on the score of unrequited toil. On the contrary, I believe they have a claim,—a claim augmented by every year of oppression. Theirs however is a claim, not directly on the wealth of the nation, but on the compassionate affection and active energy of the nation. The debt which we owe them is a debt, not of money, nor of lands, but of love. My object in this letter is not to depreciate their claim, but to expose what I conceive to be the revolutionary and destructive principles involved in your statement of their claim—principles which can have no other effect on the slaveholder than to harden his heart, and sear his conscience and inflame his selfishness and fear to fury; and which can have no other effect on the slave than to inspire him with the idea of plunder in the name of justice.

Look now at this fact. In all countries, excepting the Northern and Western States of this Union, the laboring population taken together, that is, those who have no mechanical art or skill, labor from age to age, for a bare subsistence—a subsistence the average amount of which is below the subsistence of a South Carolina slave. This is not simply because of the superabundance of population; it is far more because of those political and religious institutions, which tend to prevent the natural distribution of wealth. The peasants and manufacturing operatives of England, receive less for their labor than is received by the slaves of Louisiana. And the reason why they receive so little, is to be found in the political and religious system which keeps them down for the sake of keeping up the aristocracy and the hierarchy. Under better laws

and better religious influences, the laboring population of England would soon rise in the scale of being and of happiness. Year after year, age after age, their toil has been required only by a scanty subsistence; they and their children now feel the pangs of hunger that might easily be fed from the mere waste in the palaces of the rich. According to your principles, the wealth of England all belongs in equity to them. Go and preach that doctrine in England; and you will fare worse than George Thompson fared in America.

How might the wrongs of the English laborers be redressed? How might the vast debt that is now due to them on the score of unrequited toil, be paid? By transferring the wealth of England into their possession? By confiscating the possessions of the higher orders, and distributing the avails among the operatives? That would be to inflict upon the sufferers themselves a greater injury than ever yet they have suffered. All that can be done to redress such wrongs as theirs, is first to remove as rapidly as may be those political institutions which counteract the natural tendency of wealth to diffuse itself, and then, or rather at the same time, to commence and carry on a system of vigorous efforts for the intellectual, moral and religious instruction of the laboring classes. So wherever there is a class in society wronged and degraded by laws unjustly affecting the distribution of wealth, the debt due to that injured class is a debt, not of money, but of love,—a debt which no transfer of property can extinguish.

Here, if I mistake not, is a principle worth remembering. *Property acquired under the law, is always to be held sacred.* However unwise or unjust the laws may be that affect the distribution of wealth, the distribution that has in fact taken place under those laws, is never to be meddled with; the only remedy is to let things find their own level under a better system of legislation. Take an example:—It is claimed that a system of protective duties on imports, is, in the nature of things, a system of injustice;—that it is taxing one part of the community for the benefit of another part;—that a duty of ten per cent on foreign sugar for the protection of the American producer of sugar, is only a contrivance to add ten per cent to the price of the article, which additional price is taken out of the pockets of the consumers and given gratuitously to the producers. Admit now that this doctrine of political economy is true, and you have an illustration of the principle just proposed. Under a system of protective duties, the producers of certain protected articles have acquired great wealth, while other classes have been in fact deprived of a portion of their gains. To whom now does this wealth belong in equity? You say that it belongs in equity to those who have been paying the duties. I say, it belongs in equity to those who hold it. The laws have put it into their hands; it is theirs as equitably as the wealth which an unjust law of primogeniture puts into the hands of the eldest son to the exclusion of his brothers, is the property of that eldest son. In other words, that distribution of wealth which the laws have brought about, can never be equitably unsettled. To deny that the rich man's property is truly his, because the laws under which he acquired it are unwise or unjust, is to open the door for universal confiscation and to unsettle all the foundations of society.

Allow me to suggest another illustration of the claim under discussion. The true principle—the principle laid down in my sermon and not objected to by you—is that the laborer is entitled to receive the *value* of his labor, considered as a commodity in open market. From this principle, I suppose, you would have us infer that the owners of capital and land in the Southern States, taken as a body, are indebted to the slaves, taken as a body, to the whole amount of all their land and capital. But it must be taken into consideration that slave labor is to the employers, taken together, more expensive than free labor—more expensive without reckoning the interest on

the prime cost of the slaves. That is to say, the sustenance of the stock of slaves necessary to perform a certain amount of labor, costs more than it would cost to hire freemen to perform the same labor. This is a great truth, an invaluable truth, a truth the experimental knowledge of which will one day secure the abolition of slavery.—This truth is the explanation of the statement lately made in the newspapers—and in the New York Evangelist, as I am told, among the rest—that in some of the English colonies the now emancipated slaves are already beginning to be worth more to the landholders than they were when the same landholders held them as property; and that the money distributed as compensation under the act of abolition, is likely to be clear gain to the masters. This statement may turn out to be premature, or it may be true as yet only of some one or two of the most populous islands; but my confidence in the laws of human nature, as well as in the providence of God, forbids me to doubt that if proper measures are used for the instruction of the emancipated population, the planters in the British Colonies will ultimately undersell the slave holders of our Southern States (unless they cease to be slave holders.) in all the markets in the world. *It is cheaper to hire a man to work for you, and to let him supply his own wants and those of his family, than it is to compel him to work, and take his expenses upon yourself.* Go and preach this doctrine to the Southern people, and make them realize its truth, and you have secured the abolition of slavery. Go and tell them that all their wealth is produced solely by unrequited labor of the slaves, and that the slaves are therefore entitled to it all; and even if they could be constrained to believe you, they would cling the more earnestly to their wealth, and to that power over their slaves, which according to your doctrine is the only fountain of their wealth.

You—or if not you, your collaborators—may call all this a “defense of slavery;” and then, to people blind enough to be imposed upon by names, it may seem as if the matter were ended. But I know, and those who love slavery know, that there is nothing in what I have said which affords any defense or excuse for slavery. On the contrary, the principle laid down in my sermon, and farther illustrated in these remarks, brings home to every master, distinctly, his duty of rendering to the slaves under his authority that which is just and equal in requital for their labor. There are slave-holders whose only property of this kind consists in one or two able-bodied, laborious, faithful servants, and who hire out these servants by the month or year, and live upon the value of their labor. All that I have said goes to illustrate the dishonesty of such masters. The laborer has a right to the full value of his labor as a commodity in the market: these masters sell the labor of their slaves, and appropriate the value, not for the benefit of the slaves, but for their own use. Every master who would be sure that he “gives to his servants that which is just and equal,” in reference to the eighth commandment, must open an account with them, either as individuals, or as families, or as a body, giving them credit on his book for all their labor at the market price of such labor, and on the other hand, charging them with all that he does or expends on their account; and whatever may be the balance in their favor, he is bound to consider himself indebted to them in that amount. If fair charges for their food and clothing, the rent of their cabins, and their medical attendance, leave him still their debtor, let him provide for them the means of instruction so far as he can do it without needlessly bringing them and him into collision with the laws; and if such expenditures do not exhaust the “surplus,” let him lay up the remainder as an accumulating fund to be held in trust for them and for their children, till some better day shall dawn. I say the law of the decalogue, “Thou shalt not steal,”—the law of the New Testament, “Masters render to your servants that which is just and equal”—the law of nature and nature's God,

requires the master to consider all the actual value of his slaves' labor as due to the slaves to be used and expended for their benefit alone. But no law of nature or of God, requires us to proclaim, even in theory, the confiscation and repartition of all the wealth of any community.

You make some complaint of the want of courtesy in my sermon. On the same principle, perhaps, you will complain more of the want of courtesy in this letter. Let me say, then, that while I feel myself bound to speak strongly of your society, as propagating mischievous principles, and as pursuing a reckless policy, I entertain for you personally, and for many of your associates, feelings of respect and kindness. There are individuals, however, of no insignificant standing in the anti-slavery ranks, who, in my deliberate judgment, deserve neither respect nor confidence, and of whom honest men may well speak in terms of honest indignation. But though their spirit unfortunately affects too much, not only the reputation, but the spirit and temper of your society, and even of the better men who suffer their influence to be given to its efforts, I am far from being disposed unjustly or unnecessarily to identify either you or your society with those unfortunate associates. It is difficult to show the mischievous tendency of principles, without seeming to bear hard on the men who appear as the advocates of such principles. Yet while I say that your principle which I have now been discussing is an agrarian principle, I do not call you an agrarian; I do not charge you with agrarian intentions. While I say that the doctrines and policy of your society tend to universal disorganization in church and state, I do not charge you with designing to disorganize society. How far you are "a partaker of other men's sins"—how far you are a partaker of the sins of William Lloyd Garrison in his crusade against the churches—against the ministry of the Gospel as a body and as individuals,—against the Sabbath,—against the constitution and union of the United States,—against civil government itself, with all its rights and powers, is a question for your own conscience. I meddle not with that question. I respect you as "a faithful brother," an honest, benevolent, devoted, mistaken man. When other men speak evil of you, it is my privilege and pleasure to speak well of you. For, believe me, I am affectionally your friend,

LEONARD BACON.

New Haven, 5th Sept. 1836.

COLONIZATION.

We learn from the Maryland Colonization Journal that the African head-man *Simleh Balla*, who was deputed by King Freeman of Cape Palmas, to visit the United States, and who came over a short time ago with Dr. Hall, the Governor of the Colony, was present at two meetings of the Board of Managers of the Colonization Society. The message with which he was charged was delivered to the Board in the following words:

I be Balla, head man for King Freeman of Cape Palmas. Him send me this country. I come for peak his word. Pose him sava book, I no come; he make book and send him; but cause he no sava make book, I come for look country and peak him words.

Long time past, slave man come we country. He do we bad too much, he make slave, he tief plenty man for sell. By and by all slave man knock off. This time we no sell slave, no man come for tief him. All man glad this palaver done sit. Beside that we have plenty trouble. All man have to go for ship for get him ting, iron, cloth, tobacco, guns, powder, and plenty, plenty little ting. Some time canoe capsize, man lose all him money. Some time he die, plenty water kill him; he can't come up. This hurt we too much, and we heart sorry. By and by one white man come we country. He bring plenty black America man. Him buy we country, we give him land for sit down. Him say he

come for do country good. Him build house—put all him money shore—make farm—make road—make all country fine. This time all good ting live shore—no more go ship. Ebery man can buy what ting him want. No money lose—no man lose. This make all men heart glad—make King's heart glad. King tell me, 'Bally, go that country: see how this ting be. Tell them people all we heart say. Thank him for that good ting them do for we country. Beg him for send more man, for make house, make farm—for bring money, and for make all little child sava read book, all same America men.' I done.

Simleh Balla has since embarked for Cape Palmas in the schooner *Financier*.

For the *Intelligencer*.

THE CAUSE OF PEACE

DESERVES ATTENTION.—No. 1.

The cause of peace, as a distinct department of benevolence and reform, is not duly regarded by the Christian community. We rejoice in the growing attention paid to this subject; but we will state a few reasons to show, that it demands, especially from Christians, tenfold more than it is even now receiving.

1. *Its nature as a matter of moral obligation.*—It is a question that concerns subjects and rulers, individuals and nations, involving their duty to themselves, to one another, and to God. To Him they are all responsible; and one day will He call the warrior and statesman, the monarch and the peasant, male and female, to a strict account for the part they take in the wholesale butchery of His creatures. It is a question of awful and universal concern. Not one of us can avoid taking sides; and it is high time for every man to determine what stand God requires him to take. We may never be summoned to the field of battle; but we shall be tempted, in one way or another, to encourage the custom of war. This we may do by the votes we cast, the measures we support, or the principles we advocate, whether in religion, morals, or politics. Neutral we cannot be; and, if responsible to the Judge of all for whatever influence we exert here, we are solemnly bound to examine this great question of duty to God and man.

2. *Its peculiar importance.* It involves the duty, rights and interests of all mankind. There is not on this side of eternity another topic of vaster magnitude. It is big with the weal or woe, temporal and eternal, of unborn myriads. Had it been at first decided aright, it would have prevented an incalculable amount of sin and misery, saved lives enough to re-people many a world like our own, and staid torrents of blood sufficient to crimson the surface of the whole globe.

3. *Extent of its connections and bearing.* It pervades the world, and touches all its main springs of duty and interest. It infuses more or less of its influence into nearly every thing that concerns mankind in time or eternity. It affects agriculture and manufactures, commerce and the arts, literature and science, liberty, morals, and religion; the forms of government, the institutions of society, the character of every people; social order, domestic happiness, and the prosperity, political, moral, and religious, of all nations. Shall such a subject be neglected?

4. *Circumstances of the age.* A crisis is approaching which calls upon us to decide this great question. The state of civilized, nominally Christian nations; the commercial and literary intercourse between different parts of the globe; the growth of manufactures and the arts; the progress of knowledge, and the rise of popular governments; the various efforts to diffuse Christianity over the whole earth; the creation of numerous interests, feelings, and habits, that shrink from war as their deadliest foe;—these and many other circumstances demand a general and earnest consideration of a subject so essential to the great aims and enterprises of the age.

5. *Necessity of increased attention.* Wars, we know, must cease, for God has promised it; but how? Not by supernatural interpositions of Providence—not by the agency of special messengers from heaven—not by miracle or magic—not by any sudden or unaccountable change in human nature; but by the right use of those means which God has appointed to hush a warring world into perfect and perpetual peace.

How then shall we be roused to the use of such means? We must thoroughly examine the subject. This is the first step; and without it, nothing will ever be done or attempted to any purpose. We must consider well the claims of this cause. We must look in detail at the guilt and evils of war. We must strip it of all disguises, and see its own horrid form and features. We must fill our minds with the subject and thus acquire an interest sufficient to make us do all that is requisite on our part to abolish war in every Christian country.

6. *Present prospects of the cause.* We cannot now dwell upon these; but we can truly say, and it may well suffice to say, that the cause of peace has never since the age of primitive Christianity, been in a condition so prosperous. A variety of circumstances are conspiring to render its prospects peculiarly auspicious, calling aloud on all the friends of God and man to lend a willing ear, and give a hearty response to its claims.

Can the disciples of the Prince of Peace refuse to examine such a subject at such a time? Have they not *already* slumbered over it fifteen hundred years too long? If they still cling to their slumbers, will their final Judge hold them guiltless?

FRIEND TO PEACE.

PROTRACTED MEETINGS AND EVANGELISTS.

It is worthy of note that during the last five years, there have been very few revivals of religion, except under the influence of protracted meetings, or some exercises substantially equivalent to them. And for the last four years, very few protracted meetings have been successful to a great degree, except those which have enjoyed the labors either of a professed evangelist, or of some distant pastor of a church who has been distinguished for his success in such labors, and who for the time performed the appropriate labor of an evangelist. The great question of revivals therefore becomes practically a question whether it is profitable to hold protracted meetings, and to employ evangelists in conducting them.

N. Y. Evan.

We have, within a year, given notices, more or less extended, of revivals in more than 30 churches in Massachusetts. The greater part of them were without protracted meetings, and every one of them, we think, without the labor of an evangelist. These revivals, we know, are "very few," compared with the want of the churches. Still, they show that the facts, so far as Massachusetts is concerned, are not in agreement with the impression naturally made by Mr. Leavitt's assertions. Nearly all the late revivals in this State have occurred in the absence of his "special means;" and therefore, according to his logic, prove that the absence of those means is desirable.

Among ministers and churches in more intimate connection with the N. Y. Evangelist, the facts may be as he has stated. Revivals which have occurred among his readers, and accounts of which have been sent to him for publication, probably, have nearly all been accompanied by such "special means" as he describes. This being the case, it was very natural that he should suppose the facts to be similar every where else, and therefore make the statement which we have quoted, without any suspicion of its incorrectness. But to the point which we had mainly in view.—

What must be the state of religion among pastors and churches, to which Mr. Leavitt's description is applica-

ble? What must be the character of that preaching and hearing, which does so little good? Can he be a "good minister of Jesus Christ," among whose people no revival can be expected, without a protracted meeting under the conduct of some evangelist or minister from a distance? Such a man ought, by all means, to set about the examination of himself and his ministry, without delay and in earnest. A minister who can be satisfied with himself and his labors, with such results, or rather, such want of results, staring him in the face, cannot be a man of the right spirit. He who can make up his mind to labor on, indefinitely, expecting no better results, is guilty of entertaining very low views of the Christian ministry.

And what must be the state of religion in a church so situated? Can it be, that they are in the habit of offering the "prayer of faith?" Can they be so devoted to the service of Christ, that they may with propriety wear his name? What must be the character and value of their worship on the Sabbath? The minister preaches, and the people hear,—or at least, are in the seat of hearers—some of them; but neither expects that God will bless that in which they are or appear to be engaged, to the conversion of souls. They expect such results, only when they have a protracted meeting, attended by a minister from a distance. Prayers are offered,—at least in form; but nobody expects that they will be answered by the pouring out of God's Spirit on the congregation; for that blessing is not to be enjoyed, except at a protracted meeting, attended by some minister from a distance. Private labors of individual members of the church, for the conversion of the impenitent in their own families and neighborhoods, are either wholly neglected, or performed with an expectation of their inefficacy, grounded on experience and verified by the result.

But, we are told, much success cannot be expected, even at a protracted meeting, without the presence of "a professed evangelist, or of some distant pastor who has been distinguished for his success in such labors."—Those pastors, with whose presence success may be expected, are only "the distinguished," and of course but few. The greater part of them will prove inefficient, not only in their ordinary ministrations, but even at protracted meetings. Certainly, the religious condition of ministers and churches to whom this description is applicable, must be most wretched.

In confirmation of his doctrine, Mr. Leavitt gives some account of three revivals in connection with the labors of Mr. Burchard. One of them relates to the revival in Wethersfield, Vt. in 1834. The fact is, Mr. Burchard commenced his labors in that town, Nov. 30, 1834. A revival had then been in progress in that place, for nearly or quite two months; as appears from an account by the Rev. James Converse, pastor of that church, published in the Vt. Chronicle of March 12, 1835. The facts were similar in Springfield, Vt. and several other places, where Mr. Burchard labored about that time. Indeed, it seemed to be his main business to go from place to place, *finishing off* revivals that were already in progress. The true and full history of those transactions will by no means support the assertion, that revivals cannot be expected, unless they begin with a protracted meeting under the conduct of a "professed evangelist," or of a "distinguished" "revival preacher" from a distance. We suspect that a thorough examination of "facts" in many other instances would lead to the same result—that the revival commenced first and the evangelist came afterwards. Every such case proves that a revival may *begin*, and therefore may *exist*, without the aid of an evangelist, and that the question concerning the employment of evangelists by no means includes the question whether revivals shall exist. In neither of the three accounts of Mr. Burchard's labors, above referred to, is there

any intimation that the revival did not commence before his arrival, and entirely independently of his influence. In one of the three, as above stated, we know that it did so commence. His "facts," so far, prove that an evangelist may go into a place where there is a revival, and, in the opinion of some persons, labor usefully; and they prove nothing more.

We hope, therefore, that Christians, lay or clerical, will not adopt the belief, that their prayers and labors for the conversion of souls are to be fruitless, except when they have a protracted meeting, under the care of a "revival preacher" from a distance.—*Boston Recorder*.

HISTORY OF THE CONGREGATIONAL CHURCH IN NORTH HAVEN.

To the Editor of the *Intelligencer*.

DEAR SIR,—In furnishing for your paper, at your request, a history of the Congregational Church in North Haven, I forward some extracts from my sermon delivered at the closing service in the old Meeting-house, June 28th, 1835. These, accompanied with some notes, are all that I can now prepare. They may be sufficient for your purpose:—if so, you are at liberty to use them.

LEVERETT GRIGGS.

HAGGAI II. 3.

"Who is there among you that saw this house in her first glory; and how do you see it now?"

Ninety-six years have rolled away since the foundations of this house were laid, and nearly ninety-four since it was completed. None of you, therefore, were permitted to bear any part in erecting it for the service of God;—none of you even saw it in its first glory. Some of you, indeed, remember how new and firm and majestic this house appeared when, in the days of childhood and youth, you came within these sacred walls. But all you know of its origin—of its first glory, you have learned from your fathers, who long since left this and their own earthly tabernacles. And you who beheld this house before the hand of time began to shake these massive timbers and perform its destructive work,—you are few in number. Three generations have passed away since this house was erected, and they have left but few representatives to tell us the things of ancient times. And these few fathers and mothers of former generations, who have come in hither to day with whitened locks and trembling limbs, tell us that

"Time is but a meteor's glare!
And bid us for eternity prepare."

The changes that have occurred among this people and in this house since it was erected, teach us most clearly that all earthly objects soon fade away, and urge us to do with our might whatsoever our hands find to do. How do you look upon this house now? Its beauty is gone. Its glory is departed. It is falling into decay. Soon it will be entirely demolished. Still we see it with peculiar feelings,—feelings unspeakably different from those we have while gazing on any other buildings. You prize this house of little worth for its utility and convenience. But there are moral considerations which render it dear to you all—especially the aged. Your most hallowed associations are clustered within these holy courts. The feelings of reverence and attachment which you have for this place are right feelings. They should not be shaken off. With proper direction they may prove useful in preparing us all to enter aright into our new sanctuary. I shall not therefore attempt to blot this house from your remembrance, but, on the contrary, shall improve this solemn occasion in attempting to revive your feelings associated with this sacred place and to qualify you for the acceptable worship of God in future. "Who is there among you that saw this house in her first glory; and how do you see it now?"

III. You see this house with peculiar interest in connection with the history of your ministers. * The second minister that was settled over this people, the Rev. Isaac Stiles, is remembered by few that are now living. We learn from those who have gone before us, that he was an eloquent and engaging preacher. Almost all those who hung upon his lips as he dispensed the words of eternal life, are now with him in eternity. That minister and his people have long since appeared before God together and entered upon their unchanging state. Your associations and affectionate remembrances are principally fixed upon those two devoted servants of Christ who immediately preceded your present Pastor. Your connection with Dr. Trumbull was formed in a peculiarly interesting period. It was when the relations between a minister and his people were regarded with something of that sacredness which appertains to the marriage covenant. Then people listened to the instructions of ministers with some determination to observe them. They regarded them as messengers from God, and they seemed to hear and treat them as such. It was a period when this people were in a forming state. Your minister came in to elevate the standard of knowledge—mould your minds and form you to habits of virtue and usefulness, and endeavored to guide you in the right way. For diligence and zeal in his Master's service, he was not surpassed if equalled by any minister of the age. He passed with you through various scenes of trial and of joy. He served you through a long life with almost unexampled ability and devotedness. At length he rested from his labors, but his works do follow him. His instructions are treasured up in many of your minds, never to be forgotten. The productions of his pen which are now before the world, and which will be perpetuated while literature and religion are loved by men; these have reared for him a monument more lasting than the marble that stands over his grave.† But no place brings his loved image before your minds so perfectly as this sacred house. You remember how he came in, and went out before you. You remember the dignity, the energy and the heavenly simplicity that characterized him in this place. You remember how he reproved and rebuked with all long suffering and doctrine:—how he administered comfort to the afflicted, succor to the weak and tempted, and gave unto every one his portion in due season. You can bear witness that he did not shun to declare the whole council of God whether men would hear or forbear. He was no time-serving minister. He sought not the praise which cometh from men, but that which cometh from God only. His fidelity—his manner while wrestling in prayer—his strong crying and tears while dispensing the words of eternal life, have made such a deep and salutary impression on all your minds

* This church was organized in 1718. Mr. James Wetmore, the first Minister, was ordained in Nov. of the same year. In September 1722, he declared for Episcopacy and was soon dismissed.

Rev. Isaac Stiles, the second Pastor, was ordained Nov. 11, 1724. His ministry of about 36 years was closed by death, May 14, 1769. He was father of Ezra Stiles, D. D., President of Yale College.

† Rev. Benjamin Trumbull, the third Pastor, was ordained Dec. 24, 1760. After a long and able ministry of almost 60 years, he died Feb. 2, 1820, aged 85. He left about 4000 manuscript sermons, besides the following works which were published. Essays in favor of the claim of Connecticut to the Sasquehannah country, in the *Journal*, 1774; Sermon at a Thanksgiving 1783; A Treatise on Divorces, 1788; Sermon at the ordination of Mr. Holt, 1789; A Century Sermon, 1801; Address on Prayer and Family Religion, 1804; Twelve Discourses on the Divine Origin of the Scriptures, 1799; History of Connecticut, 2 vols. octavo, 1797—1818; History of the U. States, to 1765, 1 vol. octavo, 1810. In the war of the Revolution and in the last war, he was personally engaged some years. At one time he served as a chaplain, at another as a soldier and at another as a Captain.

that I hope and trust the name and character of Trumbull will never be forgotten. But this house—this desk gives you a more vivid and correct recollection of what he was than can be awakened elsewhere. Therefore this is to you an interesting place. Though I was never permitted to behold that venerable father, and can discover the features of his mind only by his works, I am truly thankful for the opportunity I have enjoyed of forming some acquaintance with his successor who, till recently, was your shepherd and guide.* His worth is known to you all, even the youngest in this assembly. His peculiar qualifications for the ministerial office, rendered him not only an acceptable but exceedingly useful laborer among you. His loss of health, which was the only occasion of his separation from you, cannot but be regretted by you all. But though he is absent, he is not forgotten. Still the best conceptions that you can form of him, are formed in this sanctuary. Hence this is to you the most interesting spot, where in imagination or in person you can meet your former ministers.

For the last two years there has nothing occurred that will strongly associate in your minds your present Pastor with this house. Those thrilling scenes which bind together the hearts of minister and people with the tenderest, strongest bonds of union, we have not been permitted to witness. *Heart-felt interest in the religion of Jesus*, is what creates the most cordial and lasting attachment that is known on earth. For a revival of this we have professedly labored, and it becomes us all to inquire why the blessing has not been enjoyed. Your condition has been such as to call for messages from the Lord of a peculiar character. Those of you who are disposed to give up your sins and be devoted to the will of the Lord, may within the last two years, have formed some pleasant associations with this sanctuary. But in too many cases, the messages delivered have sounded in your ears, like those of Micaiah, and we have some reason to apprehend they have excited no other feelings than such as Ahab expressed against that ancient prophet. But whatever may be your feelings, my hearers, impressions have here been made on my own mind such as can never be effaced. Here I was set apart to the sacred work of the gospel ministry. The scenes of that occasion were more solemn than any I expect ever again to witness on earth. I was overborne as with worlds, and from my heart I cried—Who is sufficient for these things? By the grace of God assisting me, I here resolved to be faithful and watch as one who must give account. In attempting to discharge my important and sacred duties, I have thus far been with you *in weakness, and in fear, and in much trembling*. Various emotions of hope, anxiety and discouragement have swelled my bosom while standing here on the threshold of my ministry. These emotions have laid hold of every surrounding object and made it a witness of their existence. But with nothing are they so strongly associated as with this sacred desk and these holy courts. By us all therefore this house is seen with peculiar interest.

IV. You see this house with lively emotions in connection with the operations of the Divine Spirit.

During the long ministry of Dr. Trumbull, there was no special effusion of the Holy Spirit, though this was the object for which he labored and cried to God most earnestly. But the word dispensed by him, with such ardent desires to save souls, was not without effect. As the seed was sown, the gentle dews and rains of heavenly grace descended and caused it to take root, spring up, and bring forth the fruits of righteousness. Some of the aged fathers and mothers in Israel, who now appear in our church like the cedars of Lebanon—tall and flour-

ishing, show with what care they were watched over in the days of their spiritual childhood. They have a clearness of view, depth of affection and strength of principle which evince the work of God's grace in their hearts. They are growing in knowledge and in grace, and fast ripening for that world whither their spiritual father is gone before them. They trace the history of God's goodness which first brought them into the kingdom of his dear Son with lively interest. They trace it in the ministry of him who slumbers in the dust. They trace it in these holy courts. Many departed saints may now be hovering around this sanctuary and saying—There is our birth-place—there saw we the goings forth of the Lord—blessed spot—next in our affections to "the temple not made with hands eternal in the heavens."

The occasional ingathering of former days was a matter of great rejoicing, and the attendant evils were so few as to produce but little sorrow. The great care that was taken to distinguish between the precious and the vile was not only a wise and Scriptural measure to preserve the purity of the church, but also to guard against that disappointment and grief which are felt when the professed disciples of Jesus go back and walk no more with Him. The wisdom of that course, which was formerly pursued in the examination and reception of members into this Church, and the worth of those labors continued for nearly sixty years to this people, you can never fully appreciate in this world. The fruits of those labors occasioned great joy in heaven and in your habitations here. They have rendered this house glorious in your eyes.—Those labors doubtless exerted an important influence in preparing the way for those more signal displays of divine grace in the repeated revivals which you have enjoyed, and which have caused most of you to feel indeed that this is the house of God.* All of you have felt that God was here convincing of sin. Some have felt that God was here converting your souls. Those precious revivals have clothed this sanctuary with a beauty and glory which the divine Spirit alone can impart. The mighty power of God, the excellencies of Christ, the strivings of the Spirit, the joys of forgiveness and the hopes of glory,—all conspire to make you sing—

I love thy kingdom, Lord,
The house of thine abode.

The cursory view which has been taken of the principal events that have occurred in the history of this house, naturally suggests the inquiry, What improvement have you made of your sanctuary privileges? Has the object been accomplished for which this house was erected, and the Gospel institutions have here been observed? You who are hopefully the friends of God,—have you made that steady progress in knowledge and in grace, which is spoken of as characteristic of true Christians? Have you improved by the sermons you have heard, and the ordinances you have enjoyed as you ought? Have you humbled yourselves under afflictions and been grateful for your blessings as you ought? How have you regarded your covenant obligations? How stands your long account? So far as the services of this house are concerned, it is finished and sealed up for the final day. O, how much there is for us to mourn over and ask to be forgiven. What want of conformity to the will of God! How little resemblance to His Son! How little interest in His service! How slow the flame of devotion has burned here in the sanctuary! Our most holy services need to be sprinkled with the blood of cleansing.

And of you, my impenitent friends, I would inquire—

Several precious revivals of religion were enjoyed during the ministry of Mr. Boardman. The first, soon after he entered on his labors, in 1821, resulted in the addition of about 60. The second, in 1828, resulted in the addition of about 20. In 1831 there was a very general and copious shower of Divine influence. As the fruits of this, about 130 were added to the church.

* Rev. William J. Boardman, the fourth Pastor, was ordained Sept. 27th, 1820. His ministry, though frequently interrupted by ill health, did not close till the ordination of the present Pastor, Oct. 30, 1833.

Do you feel satisfied with such a conclusion of divine worship as we approach here to day? You have been favored with weeks, months, and years of Sabbaths in this sanctuary, and never did you perform one act of acceptable service to God. You have profaned this holy place by the offerings of your unclean and rebellious hearts. This house testifies against you. The stone cries out of the wall, and the beam out of the timber answers it—"O sinner, how long hath the Saviour desired to gather you and you would not." How many warnings and entreaties you have heard! How many prayers have been offered for you! How often hath the Lord chastened you and how constantly hath he loaded you with benefits, but all in vain;—you are yet in your sins. You have run over an important part of your earthly career—some of you are near its close, and are you satisfied with yourselves? Are you ready to account to God for your privileges in this, His holy house!—Are you prepared to meet your Bibles, your Saviour, your Sanctifier, and your God in Judgment? O sinner, repent now and be converted, and let there be joy in the heavenly temple, while you close your worship in this. Offer upon this altar which you have so often polluted, the sacrifice of a broken and contrite heart:—it shall rise like sweet incense before the throne of God, and through the merits of Jesus, procure for you pardon and eternal life.

From the Boston Recorder.

AMERICAN BOARD OF FOREIGN MISSIONS.

Mr. Editor,—I perceive, by a private circular of the Secretaries of the American Board to the *sixty one* missionaries and assistant missionaries who have been appointed and designated that at least the greater part of them will be detained, if funds do not come in more rapidly than at present. No doubt it is wise not to increase the existing debt, and it seems such is the intention of the Board. They are merely agents of the churches. Having appointed and designated the missionaries, and presented them before the churches, they can go no farther, unless funds are provided to enable them to send the missionaries forth. It is painful to think that the large reinforcement designed for the Sandwich Islands should be detained. We know the missionaries at those Islands expected such a reinforcement the present summer, and now it cannot reach them until the next summer; and shall it be delayed till the summer of 1838? And shall the five ordained missionaries and the physician destined to southern India lie on their oars for months, merely for want of funds? And so of the rest, who are preparing to go to western Africa, to southern Africa, to Scio, and to the Nestorians. Who can bear the thought of having them detained a day, on this reason? Have the patrons and friends of missions been impoverished? Have they repented of the enterprise? Do they not mean to prosecute it? It seems, from the series of appeals which are going out from the Missionary Rooms, that what has been done for a year or two past, and what is now contemplated, is only the carrying out of plans long since formed, and which have been decidedly approved by the churches. We are only called upon to sustain, strengthen and prosecute existing missions, and missions too on which the Lord is smiling. If, by withholding funds, we arrest our agents in their career, and when they are advancing more rapidly and prosperously than ever before, a blow will be struck upon our beloved missions, from which they will not soon recover. Our missionaries will lose the confidence, now so delightful and cheering to them, that the churches have entered the work with the intention of aiming at the *conversion of the world*, of countenancing and supporting them in plans to cultivate the *whole* of their respective fields as fast as possible.

It seems to me, Mr. Editor, that the pastors should take up this subject immediately in their several churches. They are set as watchmen. They are the divinely constituted guides of the Lord's people. Here is an emergency; a great evil impending. I understand that most of these missionaries ought to embark as soon as the months of November and December, and that they have been making their arrangements to do so. There is, then, no time to be lost, if we mean to do any thing effectual. What we do must be done quickly, and with our might. Probably the attention of the Board will be directed to this subject at its approaching anniversary in Hartford; but we ought not to wait for that meeting. We see as clearly as we ever can, what is needed. A greater number than usual have devoted themselves to the service of Christ among the heathen, and it only remains to be seen whether the churches will send them. Will that gracious Spirit who hath called them to the work, be pleased with their detention? Will any one of us take upon himself the responsibility of deciding, that, so far as his prayers, labors, and contributions are concerned, they may remain?

CLERICUS.

Aug. 29, 1836.

INFLUENCE OF DR. PARKER

IN CHINA.

The following letter will be read with interest on account of the view it gives of the labors of our beloved Brother Parker, and of their favorable influence in introducing the gospel into China. We cannot give our entire approbation of the spirit of the writer, and some of his expressions we have felt obliged to omit. He seems to be an Englishman, resident in China; and his letter is addressed to the Editor of the Canton Register.

My dear Mr. Editor.—I have this moment heard a piece of news, that has quite astounded me. It is to the effect, that his Excellency Pangneen, the Hoppo of Canton, intends this day to visit Dr. Parker's Infirmary, for the purpose of having an operation performed on his eyes (for cataract I believe;) and perhaps at the very moment I am writing the operation may have been successfully carried through. This circumstance suggests a crowd of ideas to me.

The fame of Dr. Parker is likely to reach the ears of the Emperor, and to place that man in the enviable situation of raising the character of his native country in the estimation of the Chinese. And what object to a patriotic mind more exalted! more glorious!

This reflection brings me to the relative situation of our own country. In the language of the late viceroy, we have now traded here for a "hundred and some tens of years." During that time we have fattened a huge commercial monopoly on the bowels of the mother country. We sacrificed during that time our birthright as Englishmen and free-born citizens; for, unless licensed by the company, it was penal for the English flag to wave in these seas. At a prodigious expense we have sent two embassies to this distant land, which have terminated in misfortune and disgrace. Within the present century we have twice battered the Chinese forts about their ears. Two years have not elapsed since a brave and lamented nobleman, the talented representative of one of the most talented families, died in consequence of his unsuccessful endeavors. Even now, do we not witness a prodigious expenditure of the public money, avowedly for the purpose of exalting our country in the estimation of the Chinese; and have we succeeded? No! with grief and shame I reiterate No!

Let us now take a review of our establishment. Our three Superintendents and their Secretary:—regarding their commercial knowledge and general fitness for the situations they hold, not the slightest doubt was ever entertained. The public are deeply grateful for their val-

uable services; and it were useless now to discuss their merits. Of our two medical men, I am bound to speak with respect; for abler professors of the healing art, or, as individuals, mere amiable men, are not any where to be found. Our two interpreters are with justice regarded as good Chinese scholars, and as able men. And the parson! I should be wanting in due respect for the cloth were I to leave the parson. Our parson, then, reads prayers as well as any man who ever issued from the banks of the Cam or the Isis. He can tell when the dinner is quite *comme il faut* as well as any man I ever met with. He marries also with becoming solemnity, but charges dearly for it. (By the way, Mr. Editor, is this a legal charge? I should imagine that a parson paid by government was bound to help us with a cast of his office, without making any charge for it?)

Well, Mr. Editor, is it not mortifying for a patriotic Englishman to reflect that this huge and expensive establishment of three Superintendents and their Secretary, two Medical men, two Interpreters, and a Parson, which costs the country every year some twenty and odd thousands of pounds, cannot do so much for the honor of that country as the ONE AMERICAN MISSIONARY, DOCTOR PARKER, who does not put his country to one shilling of expense!! Long may America be proud of such sons! But throughout our Empire, is there no Englishman to be found of equal goodness of heart, and equal medical skill who will contend the palm with Dr. Parker in his labor of love! So far from feeling offence at his rivalry, Dr. Parker, I know, will be ready to hail him as a brother. Can it be that there is a want of medical skill in our country? No! the two gentlemen at Macao prove the contrary. Can it be that we feel a dislike to benefit the poor Chinese freely and liberally? No, for Dr. Colledge did all this at Macao, and gave hundreds occasion to bless him; even now many English, laying aside their strong national feeling, contribute liberally in aid of the American Infirmary. Does it lie in our characteristic wrong-headedness that we ill-time every thing, and mar every thing we undertake by injudicious treatment? Truly I know not: but it is evident that in our *economie* there is something radically wrong, and that other nations are likely to supplant us in the respect and confidence of the Chinese.

Under this impression, Mr. Editor—I beg to propose the two following questions for the consideration of yourself and contributors; and the man who can probe the ill, and point out the remedy, will deserve well of his country. Question First. Why is it that we English are more disliked than any other people who come to China? (This is too marked to be set aside as a mere *petitio principii*. Quest. Second. What steps are advisable to prevent other foreign nations gaining the confidence of the Chinese and entirely supplanting us?)

Dr. Parker will not feel offended at my making use of his name so freely. He will also pardon my patriotism, that calls upon some Englishman to rise and oppose him in his successful and highly honorable career. I wish to see Dr. Parker's head adorned with the Red Button while living, and a golden tablet erected to his memory by a grateful people when he shall be no more.

My only regret is,—that he was not born on our side of the Atlantic.

Yours,

ANGLICUS.

Canton, March 26, 1836.

RELIGIOUS SUMMARY.

A monthly newspaper has been commenced at Natchez, Miss. under the auspices of the Executive Committee of the Mississippi State Temperance Society, entitled "The Cold Water Man." It appears to be ably conducted, and from a remark of the Editor, J. Black, Esq., that the mail of a single day brought in 77 new subscribers, we are led to hope that he will be encouraged to proceed in his useful labors.

The corner stone of the first Presbyterian church in the Territory of Wisconsin, was laid in the town of Du Buque on the 18th ult. with the usual ceremonies, in the presence of Chief Justice Dunn and a large concourse of citizens.

The General Association of Congregational and Presbyterian ministers in Vermont, meets this year at Castleton, on Tuesday, Sept. 13, at 2 o'clock. P. M.

Important Decision.—In the slave case that has occupied the attention of the Supreme Court of Massachusetts, during the last week, Judge Shaw delivered an opinion that must be considered important. Judge Shaw said—

'The impression of the Court and bar had long been, that a slave coming here by the consent of the master, is virtually emancipated, because there is no law by which he can be compelled to leave this state, and while here, as he owes allegiance, he must receive protection. The question was not before the Court, and need not here be settled, whether a slave coming here by his master's consent, and afterwards returning to a slave country, would fall back into slavery. The Court were clearly of opinion that the long settled impression referred to, was sound, and consequently the child must be discharged from custody, and consigned for safe keeping to the petitioner's counsel.

Two benefactions of 10,000/ each have recently been made to the United Brethren's Missions—one by Mrs. Sophia Vansittart, the other by a sister of Lord Bexley. In the committee room of the Basle Institution, says the Missionary Register, are suspended on the walls, portraits of 98 Missionaries sent out by the German branch of this Society to the heathen world, in the last nineteen years. Of these Missionaries, seventy-five are still laboring in different parts of the world, but chiefly in India. A noble example this! How should they blush in contemplation of it whose numbers and wealth so much exceed those of the few and poor Moravians.

The Temperance cause in England has found an able champion in the Duke of Wellington. As Colonel of the Grenadier Guards, he has issued a regimental order, expressing his opinion of the great advantages which might arise from the general formation of Temperance Societies among the troops. He intimates pretty strongly that those who are disabled from the service by intemperance, may expect little or no assistance from Government.

The Mormons are gathering a Society in Salem, Mass.

Our citizens will bear in mind that agreeable to a late Ordinance of Council, there will be nothing offered for sale at the market in future on Sunday. The public market will be kept open on Saturdays, from day-light until 9 o'clock at night.—*Savannah Republican*, 5th ult.

When shall we have occasion to remind our citizens of a similar Ordinance? When will professing Christians cease to tempt ungodly men to sustain a Sunday market?

American Bible Society.—The printing establishment of this society, which was so injured by fire, near the close of July last, is already repaired, and its eighteen steam presses are again in motion. The engine room, besides having a stone floor and walls, is now lined overhead with a thick layer of tin. With such precautions within, and iron shutters without, it would seem that few buildings could be more secure against future conflagration.

Matthias.—We learn that Robert Matthews, of Halifax, N. S., more generally known as Matthias the Prophet, is now pursuing his original vocation of a carpenter in that place. He has humanized his face, and mended his manners, and deports himself as a rational pains-ta-

king craftsman. He will find it better business in the end than prophetizing, swindling, and involving his miserable dupes in eternal ruin and disgrace.

The Annual Meeting of the American Board for Foreign Missions will be held at Hartford, commencing on Wednesday next.

The State Temperance Convention will be held at the same place the week following on Wednesday.

NOTICE.—The Annual Meeting of the Consociation of New Haven West, will be held at Hamden, Mount Carmel, on Wednesday, Oct. 12, at 11 o'clock, A. M.

Public exercises will commence at 3 o'clock, P. M. Mr. Atwater preacher. After the sermon Mr. Brown will read his report as Secretary, in behalf of the Bible cause, which will be followed by addresses from such persons as he shall have provided for the occasion.

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The Treasurers of the several Missionary associations composing the Auxiliary F. M. Society of New Haven Co. West, are requested to forward the amount of their collections soon as received, to the Treasurer of the Society, at the S. School Depository, near the South-west corner of the College Green.

New Haven, Aug. 31st, 1836.

Letters of the 4th of April, received from Madras, announce that the missionary expedition from the United States, of which Mr. Winslow was one, arrived there on that day, all well. They had a very interesting passage.

Rev. Johnathan L. Pomeroy, of West Springfield, lately deceased, has left legacies of \$1000 each, to the American Bible, Colonization, Education, and Home Missionary Societies, and after several bequests of small amount to his family connections, has made these societies his residuary legatees. His estate, it is believed, was worth not far from \$40,000.

Longevity of the Quakers.—The last number of the Moral Reformer says it is stated in the Obituary of the Society of Friends for 1834, that out of more than 200 adults recorded in it, the ages of full one third, or more than eighty persons, are from seventy to ninety-seven years of age, presenting an average of eighty-five years; full one-fifth being from eighty to ninety-seven years old! So much for temperance.

A Petition has been signed by two hundred Postmasters in the county of Derby, (England,) praying they might be relieved from work on the Sabbath day. In Liverpool, a petition has been signed by 3,500 persons, praying that the merchants and sailors might not be permitted to sail their ships from port on Sundays.

The bills drawn by the American missionaries in India for their own support and to sustain their operations, have grown to so much importance as to be quoted in the regular price current. The Singapore price current of March 25, quotes as follows: "Exchanges—Scotch Bank Bills on London at 60 days sight, to the amount of about \$5,000, have been sold at 4s. 4d, and American Missionary Bills at three months, at 4s. 5d pr Spanish dollars.

The London Tract Society have just published a volume of Questions on Acts, founded on the third volume of Union Questions.

MARRIED.

In Essex, Ct., on Thursday, the 25th ult., by the Rev. S. Beach, Capt. R. Post, of Mobile packet ship Hector, to Miss Maria Urquhart, daughter of the late John Urquhart.

In Westbrook, Ct., on Sunday, the 23d ult. Capt. Frederick W. Spencer, to Miss Eliza Kirtland, daughter of Philip Kirtland, Esq.

DIED.

In this city, on the 30th ult., Mr. Howard Smith, aged 28 years. On the 31st, George E. son of Mr. Enock Ward, aged 4 months.

In this city, on the 1st inst., Elmira, daughter of Mr. William B. Penfield, aged 15 months. On the 3d, John F., son of Mr. Wyllis M. Anthony, aged 2 years. On the 4th, Elizabeth Johnson, a colored girl, aged 15 years.

At Greenfield Hill, Con., on the 12th ult. William R. Freeman, aged 10; on the 14th, Mary Jane Freeman, aged 18, children of Rev. N. Freeman.

At Huntington, on the 29th ult. Frederic, son of Ezekiah Rudd, aged 2 years and five months.

In Cortland Village, N. Y. on the 16th ult., Mr. Ezekiah Northrup, aged 58 years.

His native place was Woodbridge, in this county, which he left but a few years since and became a resident in Cortland. He died of a consumption. While returning from a visit to his connections and friends this Spring, the Destroyer met him on his way, prostrated him on the bed of sickness and death.

Mr. Northrup was one of the best citizens in the opinion of the best men. Moving on the level of common life, without a selfish purpose, he attained the most desirable earthly fame, the character of a man of God. Of a feeble constitution, he was patiently industrious, and waited with bright and steady hopes, the coming of his Lord. In the Church, he was a steady and a shining light. To all about him he gave decisive evidence of sterling integrity and purity of purpose and of life. Mr. N. was strictly a descendant of the New England pilgrims. Nor did he shame his descent. The pilgrim's example, the pilgrim's faith, and blessed, glorious dying hope was his. The last articulations of his dying lips testified to the unalterable love of Jesus Christ. He left his mourning family, and community in which he was highly respected, the greatest earthly consolation a confidence of his immortal blessedness.

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